

there are also cases of survival, due to persistence of the mores, after the life conditions have so changed that the custom has become harmful. Population, so far as we know, normally contains equal numbers of the two sexes, except that there are periods in which, for some unknown reason, births of one sex greatly preponderate over those of the other.<sup>1</sup> There are also groups in which the food quest, or other duty, of the men is such that many lives are lost and so the adults of the two sexes are unequal in number.<sup>2</sup> Therefore, in a normal population, polygamy would compel many men, and polyandry many women, to remain unmarried. Polyandry might then be supplemented by female infanticide. That any persons in a primitive society should be destined to celibacy is so arbitrary and strange an arrangement that strong motives for it must be found in the life conditions. Two forms of polygamy must be distinguished.

(a) In primitive society women are laborers, and the industrial system is often such that there is an economic advantage in having a number of women to one man. In those cases polygamy becomes interwoven with the whole social and political

system. Other customs will also affect the expediency of polygamy. Every well-to-do man of the Bassari, in Togo, has three wives, because children are suckled for three years.<sup>3</sup>

(6) In higher civilization, with surplus wealth, polygamy is an affair of luxury, sensuality, and ostentation. It is only in the former case that polygamy is socially expedient, and that women welcome more wives to help do the work and do not quarrel with each other. In the latter case, polygamy is an aberration of the mores, due to selfish force. There are very many examples of

polygamy in  
 which the two motives are combined. These are  
 transition stages.  
 Polyandry is due to a hard struggle for existence  
 or to a policy  
 of not dividing property. A Spartan who had a land  
 allotment  
 was forced to marry. His younger brothers lived  
 with him and  
 sometimes were also husbands to his wife. Wives  
 were also  
 lent out of friendship or in order to get vigorous  
 offspring,<sup>4</sup>

i For cases see JAI, XXIII, 364. 2 *Gkfas*, LXXXVII, 179  
 (Caroline IsL>

\* *Gbbus*, LXXXIII, 312.

<sup>4</sup> Xenophon, *Lacedemon*\*I, 7, S ; Plutarch, *Lycurgus*^ 1 5.